

THE AMERICAN MISSIONARY.

"To the Poor the Gospel is Preached."

MAY, 1880.

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VOL. XXXIV.

MAY, 1880.

No. 5.

American Missionary Association.

With this number, the AMERICAN MISSIONARY passes into the hands of Rev. C. C. Painter, as Editor and Business Manager. Mr. Painter was born in the South, educated at the North, where he was for several years a pastor, and more recently a Professor of Theology in Fisk University, and connected with its financial management. He brings to the work a ripe scholarship, the pen of a ready writer, and a deep interest in the varied work in which the Association is engaged.

The retirement of the Rev. Geo. M. Boynton, who, for several years, has acted as Editor of the MISSIONARY, is felt to be a great loss to the Association. His peculiar skill in editing, his facility in writing, and his quick apprehension of current events bearing on our work, enabled him to give to our magazine a freshness and attractiveness it never before had attained. Mr. Boynton's usefulness as a member of our Executive Committee makes his loss to us the greater. In his new pastorate in Jamaica Plain, Boston, he bears with him the warmest affection and best wishes of the officers of the Association.

As we make our bow after the above graceful introduction by our honored Senior Secretary, we are conscious that all eyes are turned regretfully toward the departing, rather than hopefully to the incoming, Editor. We are in the position similar to that of a new minister, who is told as he makes his first pastoral visits, "We never expect to love another pastor as we loved Mr. B." We are glad for all that makes our position difficult, and suggest as the only remedy for the loss the MISSIONARY must otherwise sustain in the retirement of Mr. Boynton, that all who feel it, shall make the appropriate effort to prevent it. Let our teachers and missionaries understand, that they must come to the rescue by prompt and faithful reports of every phase of their work; giving us rich material from which to select what, from our stand-point, appears *the* thing to be said at any given time. Let Pastors and Superintendents, and other co-laborers, feel that they must stand between this work and loss, and double their diligence, and quicken their zeal, in keeping their churches and schools informed and

interested; and, finally, let all who have felt an impulse to *give* more, show their appreciation of the late Editor's good work by such an increase of gifts, as shall meet the urgent demands on our Treasury; and in *reporting* all this, we promise the most interesting numbers of the MISSIONARY yet published. Thus:

"Out of these *golden* griefs
Bethel we'll raise."

We have received a copy of the new map of Central and Southern Africa, published by the A. B. C. F. M. As an outline map for chapel purposes, we believe it unsurpassed in beauty and cheapness. The price, on paper, is 75c.; on cloth, \$1.25; to be had of C. N. Chapin, 14 Congregational House, Boston.

Dr. T. Thornton Macklin, who for several years was connected with the Blantyre Mission in the region of the Nyassa, is making a brief visit to this country, and gave us much valuable information about methods of work in Equatorial Africa, in an hour's interview at our office. Dr. Macklin is anxious to return to Africa and enter upon pioneer work, such as that proposed by Mr. Arthington to the A. M. A., in the Nile basin.

We are glad to know that Dr. G. B. Willcox, whose presence and counsels are sadly missed in our Committee meetings, loses none of his enthusiasm for the American Missionary Association and its work, because of his new home and new duties. At a recent meeting in Dr. Noble's church in Chicago, he read an address which we wish could be put into the hands of every Christian, and of every citizen, in the land, It is too long to print in our pages, and too consecutive to dismember without marring. We hope he may have calls to deliver it before the other churches of that city, and of other cities, East and West.

We fear that a fact, stated by Mrs. Hill in our last number, has not been fully taken in by our readers. Writing from Marion, Ala., of her work among the children, she said, incidentally, and most of us read it without comprehending it, "The girls' sewing-class has sent \$38 to the Mendi Mission."

The "GIRLS' SEWING-CLASS!" "THIRTY-EIGHT DOLLARS!" Sunday-school workers of New England, think what that means! We venture to say there is scarce a Sunday-school connected with one of our churches in New England where the same amount of money would cost a girls' sewing-class one-half the self-denial and labor that is represented by this \$38 for the Mendi Mission. And it came from a colored girls' sewing-class!

Some time since, a request came from a teacher in one of our institutions to the Sunday-school of the Second Congregational Church in Rockville, Conn., that it should raise \$70 for a promising young man who, for lack of it, must leave his studies. The matter was brought before the school and laid over for consideration. On the next Sabbath, a class of young men, every one of whom was earning his own living, stated that it would assume the responsibility for the whole amount. To raise this money did not hurt them; on the contrary, it did them as much good as it did the one who received it. What if this same spirit should become epidemic in our schools!

The Sunday-school at Kenosha, Wis., when its pastor read to it President Cravath's article in the October MISSIONARY, entitled "What shall we do?" promptly responded by sending a check for \$50. Pastors, Sunday-school superintendents and teachers, it is not a difficult thing to do, but a most easy, and as blessed as easy, to enlist your young people in this beneficent work; beneficent not alone in relation to the ignorant negroes, but to your own young people. The needs of our work are great, but the need that our Sunday-school children and young people be educated out of narrow, selfish views of life, is even more urgent. Let this double education go forward steadily and by organized effort; thus shall sower and reaper rejoice together, and it will be difficult to tell the one from the other in their mutual joy and benefit, for both are reapers of such sowing.

The Selma, Ala., *Daily Times* notes the fact that our Field Secretary, Dr. Roy, preached in the First Presbyterian Church of that city in the morning, and the Rev. H. S. DeForest in the evening, of a recent Sabbath, and says that more than usual interest was manifested in both services. Also, in a kindly notice of the Fifth Annual Convention of the Congregational Churches of Alabama, convened in that city, it says: "This church is doing a great work for the education and religious culture of the colored people in Alabama, and the other Southern States."

Dr. R. S. Rust, Secretary of the M. E. Freedmen's Aid Society, in his Twelfth Annual Report of the work of that Society, speaks with a just pride of the twenty distinctive colored schools established in the South, with an aggregate of 2,510 pupils; of these, 453 are classed as Biblical, 20 law, 60 medical, 74 collegiate, 270 academic, 1,020 normal, 242 intermediate, and 371 primary.

We congratulate him and his church on the good work done, and to be done.

Prof. J. W. Randolph, of Waco College, Texas, which, we understand, is a newly-projected school, to be under management of the colored people, announces his purpose of publishing a new music and hymn-book for and by his own people; and so the genius of this people is reaching out into new fields of effort.

Facts are facts *positively*, as Dr. John Brown's Scotch beadle would say, and will assert and establish themselves if we can only have patience in well-doing. The professor of Greek in one of the State Colleges of the South said to us, some months since: "I spent a day in Fisk University, and as I am, and have been all my life, a teacher of Greek, was curious to see what the negro could do with that language; and, sir, I should be most proud and happy if I had twenty boys in my College who could recite Greek as I heard that number of boys and girls reciting it in that school."

The teacher of these boys and girls was a young colored woman, 22 years of age, herself a graduate of the school in which she was then teaching.

Among the many indications of the growing interest taken by the best class of Southern people in the educational work of our schools, we note the frequent kindly notices, given in the daily papers of the cities in which our schools are located, of anything that concerns the work. We clip the following from the

Morning Ledger, of Memphis, in appreciative mention of the lecture course before Le Moyne Institute of that city : "It is an encouraging sign of the times when such men as Dr. Maury, Judge Morgan, Col. Eaton, and Judge Hammond give their time and talents for the instruction and elevation of the colored race, especially when these people show a disposition and a capacity for moral and intellectual improvement. It is an indisputable evidence of the amiable relations of the two races, and gives assurance that the traces of the war, and its bad passions, are wearing out, and that we have entered upon a peaceful, law-abiding era, with a good basis for solid prosperity."

At the close of the last lecture, delivered by Rev. Mr. Tribble, Col. L. B. Eaton arose, and after reference to the success of the course and its good results to the community, proposed, as appreciative of the lecture and expressive of their interest in the object, that they should take a collection, which resulted in over \$30 for the library of the school.

We learn that these lectures have been prepared with the same care as if intended for the most cultivated white audiences, and without condescension or patronage, were delivered as if addressed to an audience of young men and women without any hint, direct or implied, of race, color, or previous condition.

GEN. GRANT'S RECEPTION AT STRAIGHT UNIVERSITY.

Just as the *MISSIONARY* was going to press, we received a letter from Dr. Roy, who is now in New Orleans, giving a brief sketch of the visit of Gen. Grant to the Straight University. We have also a more full account in the *New Orleans Times*, but we can offer our readers in this number only the shorter narrative. Dr. Roy writes :

"We gave a reception to Gen. Grant in the chapel. Flags were displayed at the front and behind the platform, with the big map on the wall and a placard 'Our Country.' The school and the patrons filled the hall. Prof. McPherron led his scholars in some exquisite classic music; Prof. Alexander made the welcoming address in behalf of the Straight University. Gen. Grant responded in one of his laconic and fitting speeches, which was greatly satisfactory to the colored people. Gen. Grant said :

" 'It is a good sign to see such a University as this attended by colored people who were for so long deprived of any such advantage. Those who have gone before you had no such advantages. But by the gift of these institutions, those here are taking the first great step towards improving the advantages guaranteed to them by the Constitution. Great advantages are given these people by the provisions of the Constitution and the Amendments, and the colored people are coming to improve them. The privilege of emigration is permitted and allowed to any people. But other things being equal, every one is happiest in passing his life in the locality where he was born. So that I am glad to see you improving these opportunities. I hope everything for the colored people, and may you make freedom a blessing to yourselves. Gentlemen, I thank you for your kindness.'

"Then the Field Supt., in behalf of the A. M. A., followed, thanking the General for the peace-policy which he had inaugurated, and which is affording so much aid to our work among the Indians ; and thanking him for his word in China, upon Chinese emigration, which has helped us in our missions on the Pacific coast. The Superintendent also reported the extent of the work of the A. M. A. at the South, the patriotism of the colored people, and their hunger for

knowledge. A young lady, in behalf of the students, presented the General with a bouquet, and Col. Lewis (colored), Collector of the Port, responded for the colored soldiers of Port Hudson. The scholars and friends then filed around and shook hands with the General."

OLD NAILS WELL CLINCHED.

Three cases of more than ordinary importance were decided in the United States Supreme Court, last month, from which it happily appears that the soul of Judge Taney doesn't "go marching on." The Negro has rights. Thanks to the Fourteenth Amendment to the Constitution, he has exactly the same civil rights as the white citizen. Moreover, he has equal rights before the courts—any "State Sovereignty" legislation discriminating against him to the contrary notwithstanding. The test-cases, which had been appealed to the Supreme Court, were those in which colored men had been put on trial for alleged crimes in State courts, and had been denied the right of having any member of their own race on the jury. This discrimination against them, on account of race and color, was pronounced unconstitutional and illegal. The decision is one to awaken devout thankfulness and patriotic pride in the hearts of all lovers of humanity and equal rights for all.—*The Advance*.

THE CASE IN A NUT-SHELL.

Judge Tourgee, if he is the author of that remarkable book, "A Fool's Errand," which every citizen of the Union should not only read, but profoundly study, puts the case in a nut-shell when, in answer to his old teacher's question, "But what can be done for their (the Negroes') elevation and relief, or to prevent the establishment of a mediæval barbarism in our midst?" he says:

"The remedy is one that must be applied from the outside. *The remedy for darkness is light; for ignorance, knowledge; for wrong, righteousness.* The nation nourished and protected slavery. The fruitage of slavery has been the ignorant freedman, the ignorant poor white man, and the arrogant master. Now, let the nation undo the evil it has permitted and encouraged; let it educate those whom it made ignorant, and protect those whom it made weak. It is not a matter of favor to the black, but of safety to the nation. Make the spelling-book the sceptre of national power. Let the nation educate the colored man and the poor white man, because the nation held them in bondage, and is responsible for their education; educate the voter, because the nation cannot afford that he should be ignorant. Honest ignorance in the masses is more to be dreaded than malevolent intelligence in the few."

We express no opinion as to his method for applying this remedy, as it would lead to a discussion of political questions with which, as such, we have nothing to do. But that the remedy for, and the provision against, these threatening evils, is the education of these people, of this there can be no doubt.

We are happy to say, also, that the work already accomplished by our schools is dissipating the fears, conciliating the prejudices, and disarming the hostility of the Southern people, who are coming more and more to appreciate and sympathize with the effort to educate the Negro, and in helpful ways to co-operate with us in this work. The remedy, indeed, must come from without; but it is beginning to operate, and the most hopeful symptom of healthful action is that the patient begins to appreciate and demand it.

SOUTHERN NEGROES IN NEW YORK CITY.

In our efforts to find out the needs of the emigrants for Liberia, now in New York, we have discovered facts in regard to the resident colored population in the city which were to us a great surprise. One of its most intelligent colored men informs us that of the 20,000 colored inhabitants in this city, only about 5,000 are of Northern birth.

A church organized two years ago, with 21 members, has now a membership of 150, and a congregation of about 800, all of whom are from the South. They now worship in a hall for which they pay \$40 per month; have raised more than \$3,000 for current expenses; \$300 for charities, and have \$2,000 in bank toward a church building. The pastor of this church is a young ex-slave from Norfolk, Virginia.

Now, in regard to the refugees themselves, we believe an attendance upon the meeting in Dr. Garnet's church, called to organize and systematize the effort to care for them, would have proved a radical cure for chronic and most persistent doubt as to the negroes' ability to meet an emergency. The overflowing charity of that meeting was only matched by the wisdom, prudence and skill with which it was managed.

If the Christian churches and friends of Christ would but seek out, and bring as prominently before the public, facts, of which there are many, such as the above, showing the rapid progress these people are making under great discouragements, as the police courts and enemies of the negro report and dwell upon those which show his degradation, we are confident he would be held in much higher estimation.

We venture to say that a like number of refugees of any other race, in as great destitution, with a similar story of wrongs, whether true or false, could not be so quietly stowed away in New York, or left to be cared for so exclusively by their own people. There have been no urgent appeals to the public, and either none at all, or but a passing notice of their arrival, in our religious papers.

WOMAN'S HOME MISSIONARY ASSOCIATION.

This new organization held its first public meeting in Boston, March 18th. The ladies assembled at eleven o'clock in the lecture room of the Park Street Church, which was crowded. Mrs. C. A. Richardson, of Chelsea, presided; Mrs. J. F. Hunnewell, of Charlestown, acted as Secretary. By-laws were read and adopted. An address on the general subject was made by Mrs. Sarah K. Bolton; and Mrs. Steele, of Revere, gave a very interesting account of her labors in Maryland for eight years among the poor whites.

A more public meeting was held in the afternoon in the audience-room of the church, which was also well filled. Rev. Dr. Webb presided, and made a very appropriate and encouraging introductory address, sketching the new range of work opened for women in the missionary world, and assuring the new organization of the welcome it would receive by the officers and friends of the American Board and the Woman's Board. By invitation, representatives of the American Missionary Association and of the American Home Missionary Society addressed the audience; Rev. C. L. Woodworth and Rev. M. E. Strieby, D. D., appearing for the former, and Rev. Robert West and Rev. H. M. Storrs, D. D., for the latter. These gentlemen confined themselves, as was expected, to presenting a view of the wide

fields occupied by their respective societies, and the great need and remarkable hopefulness which they furnished for the labor of woman in the elevation and Christianization of the more destitute women and children of the great West and South.

This new organization originated entirely with the ladies themselves, and, as far as we can judge, has been inaugurated and will be carried forward with great wisdom and efficiency, and with no spirit of rivalry, but with the utmost Christian consideration and love towards other similar boards. It is hard to predict the future of a new benevolent organization: Who could have conjectured in 1810 the grand reach of Christian labor achieved by the ever-to-be-honored American Board? And who, ten years ago, could have foreseen the remarkable energy and wonderful success—then latent, but now active—displayed by the Christian women of this land in the several denominations in co-operation with the great Missionary Boards? But while we cannot prophesy of the future of this new society, yet the success of those we have mentioned encourages us to anticipate for it a glorious career. There certainly is room in this our land, among the women and children of less favored portions and races, for the widest and most hopeful endeavors that can be put forth; and while the degraded of distant lands should not be neglected, certainly those in our own should not be passed by. This new Board has our warmest sympathies.

EASTERN NORTH CAROLINA.

In a letter from Rev. J. Edwards, of Grantville, Mass., he adds his testimony to the many that reach us from all directions, that the South is experiencing a gradual, and to one who visits it after several years' absence, marked uplifting. He also comes back full of the assurance, as do all others who study the "problem of the South," that the A. M. A. is doing good work just where it is needed. We thank him for his letter, and second his suggestion that our work presents a magnificent opportunity to the Christian and patriot. We have room for a few extracts:

"Enter the train of the Seaboard & Roanoke Railroad and you will be carried very comfortably through a country as monotonous and unexciting as you will often find. You can bear to watch, for once, the scenery that looks so painfully uninviting it is positively entertaining; light land, scattered pines, and here and there, the so-called villages, of which you might say, 'enough of them—such as they are.' No bright green sward; and as for houses, homes—where are they? Surely not very near the line of the railroad, unless you can by courtesy give the name to the scanty cabins, with the tow-headed children, and the wan women, and the man scratching the top of the earth with a plow drawn by one decrepit steer or sorry mule.

"The railroad on to which you pass at Weldon, would carry you to Wilmington, famed throughout the old North State for its delightful social life. But we stop one hundred miles short of this, in the heart of the State. Your desolate ride has hardly prepared you for the pleasing aspect of the town that greets you. Comfortable houses, some of them tasteful, with abundant flower-yards, and, now and then, the familiar green turf, preserved with a good deal of pains; the county buildings, numerous and large stores, some of them doing a business of

two or three hundred thousand a year, assure you that here, too, are homes and American enterprise. You are in the midst of the cotton belt—a dry, light, almost sandy soil, level like the bottom of a lake, showing signs (in beds of marl, with shells not yet absorbed) of having been once under the sea, easily tilled; large amounts of chemical fertilizers in use; plenty of work for both whites and blacks; and, although some of both races are do-nothings, numbers of both are industrious and reap the reward. The relations between the two races here appear to the casual eye entirely peaceful. Some blacks are leaving for Indiana, and a few are returning; and the departure of those who go from this particular section only gives more room and occupation for those who stay.

“A fragment of the conversation of two negroes I overheard on the street sounded true and sensible: ‘My ’pinion is, one dat’s willin’ to work, kin make a livin’ most anywhar; as fur —— he allus was too lazy to live; he’s too lazy to die. I don’t b’lieve nuffin sech as he ses.’ They were talking of a bright but indolent mulatto, well known in the place, who had lately exodusized and come back.

“The churches are Baptist, Episcopal, and Methodist, with ‘Hard-shells,’ Campbellites, etc. The colored people have churches and preachers of their own, and will never rise very high till they have schools and better churches.

“The lack of schools is a great evil, felt and deplored by some of the best people. There are private schools for the whites who can pay for them, but no public schools for them, and none of any kind for the blacks here yet. But times move forward and grow better.”

LE MOYNE INSTITUTE, MEMPHIS, TENN.

Training Nurses—Needle-Work—Preparation of Food, etc.

In the *MISSIONARY* for March, 1879, Miss Milton gave some account of the industrial department of the school at Le Moyne, and also announced the purpose of giving attention to the training of nurses.

Prof. Steele writes that their plans have been more fully developed with most gratifying results. During the year, about an hour each day has been devoted to such work, without interfering with regular studies, and with the effect of stimulating the students in all other directions. The list of questions on the care of the sick, which constituted a part of their examination at the close of the winter term, indicates a varied and minute training, which must fit these pupils to be angels of mercy, and most blessed ministers of comfort and health in many cabins of the South.

Professor Steele reports a death-rate among the negroes of Memphis that is simply appalling. He says in other cities of the South it is about double that among the whites; in Memphis it is three times as great. We are confident that this disproportion does not prevail through the country. The blacks are gregarious, and crowding into the cities, as they do, in ignorance and poverty, disease is fearfully fatal among the children; but we do not believe the forthcoming census will establish such a death-rate as the above among the colored population at large.

Our teachers, wise and Christ-like in their spirit, are directing their efforts to whatever affects the welfare of these poor people, and their condition will constantly improve.

ANGLO-TURKISH CONVENTION FOR THE SUPPRESSION OF THE SLAVE-TRADE.

The Queen of England announced at the opening of the last session of Parliament, Feb. 5th, "That a convention for the suppression of the slave-trade has been concluded between my Government and that of his Imperial Majesty the Sultan." This was very gratifying to all who had so long waited the signing of the oft-promised and oft-delayed treaty with Turkey. On the 9th of February, it was said by the Under-Secretary of State that the treaty had been signed but not ratified, and would soon be laid upon the table of the House of Commons. In the meantime, what purports to be a copy of the treaty has been published.

An examination of its several articles creates grave fears that astute Turkish diplomacy has been too much for Sir Henry Layard in this matter. It is all very well for English cruisers to have the right to search suspected ships, sailing under the Turkish flag, for slaves; but their officers cannot touch African *slave* seamen, and it will be easy to so make out a ship's papers that she can carry many more men than she needs, and she can change her crew every voyage. All slaves seized, another article provides, shall be turned over to *Ottoman authorities for the purpose of proclaiming them free*, which, we fear, will prove as effectual in accomplishing that result, as throwing the turtle into the water by the simpleton was effectual in drowning it.

When England made treaties with other slave-holding nations for the suppression of the slave-trade, she provided that captured slaves should be tried before a mixed Commission in which British officers sat. In this treaty they take their chances for freedom before an Ottoman Court.

In this connection we regret to announce that Pacha Gordon has resigned, and his resignation has been accepted; and thus Central Africa loses its noble Christian ruler. He went out in 1874 as Governor General of Soudan, "to establish a regular government, to create facilities for commerce, and to destroy the slave-trade in the province entrusted to him," and his resignation will bring dismay to all who have the cause of humanity at heart. It was at first reported that Ismail Eyoub Pacha had been appointed to take his place, who, while not Gordon Pacha, was, it is said, as good a man for the post as could be found in Egypt. But the *Anti-Slavery Reporter* now says, "it is officially announced that the actual successor is one Raouf Bey, of evil memory."

This Raouf Bey is spoken of by Sir Samuel Baker in his "Ismailia" as the bosom friend of Abou Saoud, whom he describes "as the *incarnation of the slave-trade*, and the greatest slave-dealer on the White Nile." Colonel Gordon thinks it certain that the slave-dealers will at once resume their operations, and will be unmolested by the new Governor. He estimates that at least 30,000 slaves have annually, for the past twelve years, been brought down from the Bahr Gazelle and Darfur; and Vice-Consul Wylde believes that not less than 50,000 annually cross the Red Sea, who are taken to Egypt, Turkey, and other Mohammedan countries. And now, it seems, the Anglo-Turkish Convention provides that slaves captured by the English shall be handed over to the *Ottoman* authorities to be by them declared free, and a noted slave-hunter displaces the Christian suppressor of that hellish traffic in the governorship of the slave-hunting grounds.

MR. H. M. STANLEY ON THE CONGO.

[From the Field, March 12.]

As the recent movements of this well-known African explorer have not been given in detail, the following translation of a letter written by Father Carrie, head of the Congo Mission, dated Landana, December 3, 1879, and published in *Les Missions Catholiques* (No. 559), may not be without interest.

Father Carrie says: "Having just returned from a voyage through the whole navigable portion of the Lower Congo, I take the first opportunity of sending you the following particulars concerning Mr. Stanley and his explorations. The party of the great explorer is somewhat numerous. It consists, besides the leader, of a superintendent, an engineer, a sea captain, several mechanics, carpenters, etc., in all, twenty whites of different nationalities—Belgians, Americans, English, Italians, and Danes. A French naturalist, M. Protche, just come to Landana from Paris, and an old member of the German expedition to Chinchoxo, near Landana, are also about to join the 'Society for the Investigation of the Upper Congo,' as this expedition terms itself.

"The blacks of the party consist of about one hundred men, Arabs and natives from Sierra Leone and the Congo. The stores are very considerable, comprising especially five small steamers and some auxiliary craft, engines and trucks for land carriage, wooden houses ready for erection, &c.

"Mr. Stanley, as I am informed by Mr. Greshoff, proposes to go up the Congo to the Lualaba, where he hopes to meet his Arab friend Tibu-tin. He will then explore the Western part of the Congo as well as the countries near both of its banks, and will endeavor at the same time to bring the ivory-trade to Emboma. When we arrived at Vivi (four or five miles below the first cataract of the Yellala Falls), Mr. Stanley was on his way across the mountains in the direction of the great village of the same name, doubtless studying the start for his route to the interior. M. Van Schandel, chief engineer of the expedition, told us that the celebrated traveller habitually started on such excursions without warning any one of his going or returning. Soon, however, Mr. Stanley himself was announced; he returned tired to death and covered with dust and perspiration.

"While waiting for the end of the rainy season, he is engaged in firmly establishing his first station—the base of all his future operations—and in maturing his plans for overcoming the gigantic difficulties in his way.

"It is, indeed, a startling enterprise to traverse some two hundred miles of precipitous, rocky mountains, piled up—so to speak—one on the other, and almost without any intermediate passage, not only with a numerous party, but a considerable weight of baggage, wooden houses, trucks and steam vessels, which must be hoisted over heights of from 1,000 to 1,300 feet, with extremely abrupt rises; and this not once, or twenty, or a hundred times, but on thousands of occasions.

"Happen what may, it will require some years' work to reach the end of this terrible chain of mountains at Stanley Pool, where the second station is to be established."

Making every allowance for the fears of the worthy ecclesiastic whose letter we have here given, it is sufficiently evident that Mr. Stanley has his work cut out in executing the Belgian international programme. He will, apparently, have a land journey of three hundred miles before he can make use of the river, and he himself considers that it will take three years to carry out the project successfully.

JESUS SAT OVER AGAINST THE TREASURY!

It is an assurance full of sweet comfort, especially to the poor, that One sits over against the treasury who estimates at its full value the widow's mite, knowing as He does out of what love and self-denial it comes. With a check for the last instalment of \$100 from the estate of a poor widow, comes a brief sketch of a life that was beautiful and touching; a life that was full of struggle, and sorrow, and benefaction; which closed in blindness after 88 years. After a brief married life, she was left a widow with one child, in great poverty. She won a home with her needle, in which she lived for forty-two years, the last twenty-six of these entirely alone, as her daughter had been taken from her by death.

She lived her brave, self-forgetful, helpful life; active in all good words and works in church and neighborhood, economizing where her own wants were concerned, keeping guard even over the use of matches; liberal to the limit, not only of what she *had*, but of what she *could earn*, where the needs of others were known. Intelligently acquainted with the work of the Church, at home and abroad, from a wide reading of all our home and foreign missionary journals, she accepted it as the highest duty and most honored privilege of life to fill up, according to her measure in her own body, what remains behind of the sufferings of the divine Redeemer. Such gifts are as precious ointment poured upon the head of the Master, and He accepts them with the pledge that they shall not be lost. It were almost a sacrilege to write a name upon our pages by way of eulogy which the Master himself has pronounced with honor before His angels: "Thou hast been faithful over a very little." "Enter thou into the joy of thy Lord."

And He still sits over against the treasury, noting not alone the widow's mite, but the larger gifts of those who give, if not abundantly, yet out of their abundance.

GRADATIONS, NATURAL AND HELPFUL.

Can civilization reach the state of nature, that state which God meant for it, until men know how to divide society equally, from top to bottom? I do not mean by this that there will ever come a time when two will not be more than one, when four will not be more than two, and when eight will not be more than four; I do not mean that we shall ever see the time when there will not be gradations in society from the top to the bottom—gradations of power, gradations of intelligence, gradations of wealth, gradations of refinement; but there is to be in society just that which exists in households—namely, a disposition, that runs from the top to the bottom, of love and sympathy; and when you have so stratified society, and organized it, and made every member of it, from the lowest to the highest, feel, "My brother above me is pulling me up higher," we shall begin to realize our true relation, and fulfil our appointed duty one to another. When in society it is as it is on the sides of mountains, where men, being helped by those who are above them, turn round and help those who are below them, and go on a few steps and again are helped by those that are above them, and again help those that are below them, and so on until they reach the top, then gradation will not be an evil. Gradation is now an evil because

there is a stratum of prosperity, and a thick slice of selfishness; then another stratum of prosperity, and a thicker slice of selfishness; and so on, selfishness growing thicker and thicker as you go toward the bottom. It has got to be broken up. The low places, the valleys, have got to be exalted, the mountains have got to be brought down, and men have got to mix and coalesce. In other words, the day has got to come when that simple sentence, a million times repeated, and a million times not understood, shall be fulfilled, and love to God and love to man shall be the law of the universe, and of universal conditions. We have got to come to it first or last.—*Christian Union.*

ITEMS FROM THE FIELD.

N. C., LASSITER'S MILLS.—“The church is greatly revived; six converts this week, and many more seeking the Lord.”

N. C., RALEIGH.—“The revival still goes on. There have been over 200 conversions since Mr. Brown left us, and many are still anxious. There are revival meetings in every colored church in the city every night without the least rivalry. We have twenty-two converts in our church already.”

S. C., CHARLESTON.—“Miss Wells has organized a Band of Hope with forty members, and there seems to be a good deal of enthusiasm. The church has fixed on the 3d Sunday in April as the day for a renewal of the covenant. The officers are now visiting every member, urging them to come forward to renew their church pledge.”

GA., MCINTOSH, LIBERTY Co.—Mr. Snelson writes: “Our communion season held yesterday was highly enjoyed by all. Six persons united with the church. Four were promising young men. Two of the candidates came out from Baptist families and were baptized by immersion.”

GA., WOODVILLE.—Mr. Sengstacke writes: “I have been preaching every night for six weeks. Our Sunday night meetings are crowded, and the unconverted people are becoming alarmed. I am now reaching the very class I have been longing after for some time—the young people. In February I baptized two young people, in March three, and last night one young woman professed conversion. Our Sunday night contributions are increasing. We are having the church repainted on the inside, and are trying to raise money for additional seats. We cannot seat the people. Last Sunday night many turned away, because we had no room.”

ALA., FLORENCE.—Easter-Sunday was observed in an impressive manner. The new church was full.

KY., BEREA.—Some persons have here recently professed faith in Christ, and others are inquiring.

THE FREEDMEN.

REV. JOS. E. ROY, D. D.,

FIELD SUPERINTENDENT, ATLANTA, GA.

DISTRICT OF COLUMBIA.

Lincoln Mission.

REV. SIMON P. SMITH, WASHINGTON.

A great deal has been said recently about the Lincoln Mission in the District of Columbia, and probably many would like to hear how the work is progressing.

There is a very large Sunday-school at this mission, and has been for several years. The teachers come from Dr. Rankin's church, more than fifty of them, and manifest great enthusiasm. The school averages about three hundred scholars, and on some occasions, during the cold weather, we had more than four hundred.

The majority of these children come from the poorest and most illiterate colored families in the city. They have good training in the day-schools, but bad home influences. Their parents do not bring them up as they should, hence they are very rude. There is much need of a lady missionary here to teach the mothers of these children how to make homes happy.

It is said that there are about sixty thousand colored people in the city, and from the appearance of loiterers standing on the streets, there must be twenty thousand out of employment. Idleness is the mother of mischief, and what an opportunity such people have to enter into temptation! Some of the parents of the children who come to the Lincoln Mission are among these idlers.

These children are very poorly dressed; they scarcely have sufficient clothing to keep them warm. We hold prayer-meeting with them every Wednesday evening, and we find it very difficult to keep them away from the

stove. This seems to indicate that they have but little fire at home. We are always glad to have it cold on Wednesday evenings, for, then, we are sure of a good audience; and we can tell them about the words of eternal life. Many desire to be prayed for, and we believe that some of them love the Lord Jesus.

General O. O. Howard was with us recently, and addressed the children. While he was speaking, his words were so full of sympathy and love that he held the attention of the rudest class of boys in the city for more than an hour. The sheep know the shepherd's voice—even the lambs. We know that he loves our nation, because he built us this synagogue, and we love him because he loves us. He is, indeed, a true philanthropist.

NORTH CAROLINA.

Wilmington.

In place of a report from our teachers at this place, we are happy to substitute a letter from a visitor from the North who happened to reach Wilmington in time for the examinations. We have yet to hear of the first visitor who has not become an enthusiastic friend of our work. We do not wish a general decline in health among our friends, but we do wish that all visitors to the South would make themselves acquainted with this work.

REPORT BY A VISITOR.

Returning with my friend from our winter's stay in Florida, we embraced the opportunity to stop in Wilmington, and visit Mr. and Mrs. Dodge, and

see their work among the colored people. We arrived the day previous to the exhibition which was to close the winter's term of school. Friday evening, March 26, at 8 o'clock, we repaired to the pleasant hall of the building, where were gathered over a hundred bright, interesting-looking boys and girls between the ages of five and eighteen, well and neatly clad, and a fine looking audience of expectant parents and friends, who filled the room to its utmost capacity. The exercises were opened with singing by the school, one of the ladies presiding most creditably at the organ.

Then followed responsive reading from the Bible, led by Miss Warner, and a prayer of thankfulness, by Mr. Dodge, for the possibilities now opened to this once oppressed race. After devotions came recitations, declamations, and dialogues, interspersed with music, in which all participated, and the exercises from beginning to end were conducted with a correctness and order that would have done credit to any white school in the North. One of the pleasantest features of the evening was the representation of the re-united States, in which each scholar appeared wearing upon his or her shoulder the name of one of the States, and repeating some appropriate motto or watch-word. When all were gathered on the platform the Goddess of Liberty took her place in the center, waving the stars and stripes as they sang the "Star-Spangled Banner."

I only wish more friends in the North could have seen in their faces, and heard from their lips, the pride and gratitude which these parents are already finding in the education of their children. Sunday morning we attended service in the same hall, where Mr. Dodge conducted the exercises much as he would those of a church at home, with singing, responsive reading, and an exposition of the Scripture appropriate to Easter. At two o'clock

Miss Farrington, who has this year joined the Home in the capacity of a missionary, gathered in one of the lower rooms for instruction, what she calls her mission school, made up of those outside the church. At three, a large Sunday-school came together in the hall, and after devotions were assigned to their respective teachers for work.

Again, in the evening Mr. Dodge presented Paul and his strivings to a company of attentive listeners. No one can realize, who has not been on the ground, the sacrifice and labors of this little band of workers, who are so completely isolated by prejudice from their own people, and are giving up everything to the elevation of this unfortunate people. One of the saddest things about the work is the lack of means to accommodate those who would be glad to avail themselves of the advantages of this school. If we at the North could only see how small would be our largest gifts compared with those of these teachers, should we not do much more?

Raleigh.

Reverend George E. Smith sends an account of the refreshing, and in every way helpful labors of Reverend Henry E. Brown, during a few weeks' visit to the churches of Raleigh. It will be remembered that Rev. Mr. Brown was connected with our work at Talladega, where, by his devoted and earnest labors, not only as Pastor and Professor of Theology, but as a missionary to the regions about, he established a number of churches and did much to ensure their success. He is now in the employ of the colored Y. M. C. Association of Raleigh, and is visiting the churches of the South under its auspices.

He reached Raleigh at noon on the 9th of February, and with characteristic zeal had visited every colored pastor of the city before night, and arranged for a meeting held that evening in the Congregational Church, which was crowded to

overflowing. Three delegates of the Y. M. C. A., white, were present, and after hearing Bro. Brown's plan of operations, cordially endorsed them, and proffered their assistance in carrying them out. Meetings for workers were held in the afternoon of each day; from this those who co-operated in the work went out to prayer-meetings in different parts of the city, and in the evening general meetings were held in the various churches.

Bro. Smith adds: There is now a revival going on in every colored church in the city, and we really feel that it is a revival of religion, not mere excitement.

Since Brother Brown came in our midst, over one hundred souls have been born into the kingdom of Christ. Many of the Sunday-school scholars have been led to reflect, and to accept the Saviour as their great head and teacher. Brother Brown's labors among us have been a blessing to all. One minister said the other day, "My people have more religion than they used to have." When asked why he thought so, he replied, "Because they are living better."

It may be gratifying to the many friends of our little church to know that we have shared in this great blessing. At our next communion season, which is the first Sabbath in April, we expect a glorious time, as ten persons have already made application to unite with us at that time. There may be more, as there are many anxious ones who meet with us every night inquiring the way of salvation. Since Brother Brown left, we have still carried on the meetings.

ALABAMA.

CONFERENCE OF CONGREGATIONAL CHURCHES.

A Full and Delightful Meeting—Abundant and Most Courteous Hospitality of the Citizens.

BY MISS A. E. SAWYER.

The fifth annual meeting of the Alabama Conference was held, beginning

Saturday evening, March 27th, and closing on the evening of the 30th, at Selma, a city noted for wide streets, beautiful trees, and pleasant homes. Rev. C. B. Curtis assured us of a hearty welcome from the church, which had long been anticipating this meeting, and Rev. O. W. Fay, of Montgomery, followed with the opening sermon, upon Christian activity.

The sermon on Sabbath morning, by President DeForest, upon the power of the Gospel, was given in concise, terse language, and when, at the close, he pictured the scene at the last day, when Christ should receive the redeemed from all kindreds and nations, the "amens" from many hearers testified that their hearts had been touched.

The children's service in the afternoon opened with an earnest address, by Prof. Ellis, upon temperance, followed by Mr. Y. B. Sims, upon the same subject.

Dr. Roy preached in the morning in the First Presbyterian Church, and at night, Pres. DeForest filled the same pulpit, both to the edification of the hearers, as we judge from various remarks of the members. The fame of the morning sermon came from thirty miles "out in the country," and one good man said of the other preacher, "he ought to be an evangelist; we want to get him away from you." The prayer-meetings were full of interest.

Pastors and delegates from the fifteen churches were present. Some spoke of special religious interest, others of neighborhood prayer-meetings, one of a pastor's class for brother ministers, some of farms recently purchased to be carried on by different members for the benefit of church or school; and various plans for the uplifting of the people showed that the pastors of these little churches are thinking and working, as one of their own members said, "still holding on, though there are discouragements."

Dr. Roy presented the "Past, present and future work of the A. M. A." in an able address, and those who have long taken part in this work were thrilled as they heard what had been done, and realized the magnitude of the work still before them. Through the providence of God, the Dark Continent was to be made light by the labors of men and women trained in these schools of the South. We are not only home missionaries, but, through our pupils, foreign missionaries. The fact that Prof. Silsby is the son of a foreign missionary of Siam, gave additional interest to his discourse on "The duty of the churches to foreign missions."

One interesting feature of the Conference was the number and variety of the papers by the students and pastors trained in the Theological Department of Talladega College. Though greatly regretting the unavoidable absence of Prof. Andrews, who has never before missed one of these gatherings, all felt that he was well represented by his students—his boys, as they like to call themselves.

The discussion, "Shall our ministers encourage the Exodus?" by Rev. P. J. McEntosh, must not be passed by in silence; for whatever were the opinions of the audience as to the propriety of bringing forward such a question at such a time, all must have been moved by the eloquence of the speaker as he rapidly enumerated the disadvantages of the colored people of the South.

The third annual meeting of the Woman's Missionary Association, conducted by Miss Adams, of Montgomery, was one of exceeding interest. Reports from Selma, Marion, Montgomery, Mobile, and Talladega told of lively working societies of the women and girls. The work was much the same in all. Mothers' meetings, Bible readings, visitations of the sick, sewing-schools for the girls, all are helps in this work of lifting up the women of the South. Miss

Hardy's paper on "The word as a means of success in our work," by its apt quotations and earnest Christian spirit, touched all hearts. A letter from Mrs. Ash, of Florence, who was educated in one of the A. M. A. schools, was received with much interest, and the manner in which it treated the question, "How shall we inspire a spirit of womanhood in our young women and girls?" highly commended. The whole spirit of the meeting showed that this subject was uppermost in the hearts of the workers, and that they realized that the colored women must be helped in their homes, if we would reach the entire community.

The Conference, after hearing an account of the meeting, passed a resolution expressing great interest in it, and approving the advance step connecting it with the new Home Missionary Association.

Time will not allow even a passing notice of many excellent addresses, but we must note a capital one on temperance by Judge Saffold, of Selma, considering the question in its legal aspect.

Tuesday night we assembled for the last time, and listened to an eloquent missionary sermon by Mr. Crawford, followed by the celebration of the Lord's supper, Pres. DeForest and Dr. Roy officiating. It was a tender, solemn service, the most precious of the week. Then came the farewells, and we separated, feeling thankful for the privileges we had so much enjoyed.

The meetings were marked by large attendance, and are spoken of as unusually interesting.

We must not fail to mention the hospitality of the people of Selma, particularly of the Presbyterian Church. They received us most cordially, attended many of the exercises, expressing much interest in what they heard, and greatly cheered us by their Christian courtesy.

ALABAMA SUNDAY-SCHOOL CONVENTION.

Young Man with Backbone—Refreshing Gathering.

PROF. GEO. N. ELLIS, TALLADEGA.

We have just returned from the Fifth Annual Conference of the Congregational Churches of Alabama and the first meeting of the State Sunday-school Association held at Selma.

This Association was organized only last year at Montgomery, so this was our first gathering. We had a glorious, a soul-stirring time. The Convention opened Friday evening, March 26th, with a sermon by President DeForest of Talladega.

I summarize reports as follows:

Thirteen schools were represented by delegates, four by written reports, one by letter; their aggregate shows over thirteen hundred teachers and scholars in attendance, seventeen hundred volumes in libraries, one hundred and eighty dollars raised, and one hundred conversions. This does not include the schools taught by our students through the summer, although they are really a part of our work. This brief sentence gives no idea of the interest with which these reports were given and received, or of the amusing or touching incidents connected with the giving.

Mission Schools.—It will not do to pass these by unnoticed. It is marvelously surprising how quickly the love of Christ, once received into their own hearts, inspires this people to go out and seek for others.

We have three such schools about Talladega. Selma and Mobile report one each. Childersburg has a county association.

The superintendent of the mission school at Selma gave an interesting account of his experience in organizing and conducting it. By the way, he is the young man recently mentioned in the *Advance*, who refused a position, worth \$25 per month, in a store, be-

cause whiskey was sold there, which he might sometimes have to handle. It takes moral backbone in this country to stand up for temperance. I learned something of this young man's history. He is making every effort to educate himself and at the same time partially supports a widowed mother with her large family. He will make his mark in the world; moreover, what he is as to character is largely due to the faithful efforts of a patient teacher.

A large number of visitors were present; among them Rev. Mr. Woodsmall, Principal of the Baptist School at Selma, and others, many of whom favored us with short addresses, which were spirited, enthusiastic and pointed.

We feel that we may fairly call our first convention a success in numbers, exercises, interest and results.

Busy Days—Health-talks—"Major Ann."

MISS M. J. ADAMS, MONTGOMERY.

It often seems as if our work grew upon our hands, so that we have no time to tell about it; with our nearly 400 pupils, with all the cases of discipline that must arise, with interviews with parents and visits to their homes, in addition to the full hours of school given to instruction; then the school prayer-meetings, the special meetings for Bible study, the Young Men's Association of the school—a condition of membership of which is a pledge to abstain from the use of tobacco,—and the semi-monthly meeting of the Woman's Missionary Society, which we have of late devoted to "Health-talks."

At our last meeting I sent an invitation to the mothers of our pupils to come to the school-room on Monday at four o'clock. A large number responded, and we gave them such instruction as we could, regarding things they so much need to know for themselves, their children, and their homes. The women listened earnestly, and begged for another meeting of the kind.

We set apart a portion of the day of prayer for colleges for appropriate exercises, and had a solemn meeting. Since that day, some have been seeking Jesus. Our hearts are specially cheered with the evident sincerity of two promising young men, who, we trust, are now entering upon the new life.

We have a weekly school prayer-meeting, and meet on Tuesday nights such pupils as we think will be specially helped in a small social meeting.

I must tell you a little about "Aunt Ann," a member of my Sunday-school class, who has just died. She was in many respects a remarkable woman: Of a giant frame, of strong practical common sense, an imperious will, a contentious and often a bitter spirit, her life full of tribulation, it was, indeed, a warfare. She was quite a politician, and very fond of public speaking, so that she was known throughout the city, by both the white and colored people, as "Major Ann."

She had learned to read in her old age, and had a great love for the word of God. She always had her Bible by her in her market-stall, and never failed of being in her place in the class, with her lesson well learned, and at every Sunday-school concert or Christmas festival she must say her "speech." During the last of the year I noticed with how much more of a tender and quiet spirit she enjoyed the truths of the lesson, especially those about Heaven. When visited during her long and painful sickness, she always called for the reading of the 5th chapter of Revelation, adding, "Read it right, for I shall know if you make one mistake." That chapter and the repetition of the twenty-third Psalm were a sure comfort to her in her suffering, poverty, and loneliness.

Major Ann's dying message to me was, "Meet me in glory; meet me at the first trump."

KENTUCKY.

The Land and the People—The Work at McKee.

REV. E. P. FAIRCHILD, BEREÄ.

A stranger passing through many portions of the mountains of Kentucky would probably regard it as a waste, howling wilderness, with no signs of habitation, save now and then the crow of a chicken or bark of a dog off in some hollow. This is owing to a custom the people have of settling away from the public roads. Then, too, the highways often follow a narrow ridge, or deep valley, where there would be but little room for building. The indication of a near residence is a path leading off from the road, or possibly you may see a corn-field on a distant hill-side. But the heavy timber and thick underbrush generally obstruct the view.

The people, as a class, take but little pride in good or comfortable houses. One often has to get quite near before he can see them, so small are they, and so much the color of the timber, being made of logs or poles. A person is regarded as "having a plenty" when he owns a good saddle-horse or two, a pistol, a milch cow, a few shoats, domestic fowls, and crop enough to last him through the year. The idea is that man lives but a short time; he should be satisfied with enough to eat and wear; that death, in a sense, destroys his individuality; that one star doesn't differ from another in glory; that "in much wisdom is much grief," and "what profit hath a man of all his labor which he taketh under the sun?" Be contented without knowledge, orchards and vineyards. What reason have we for improving on the condition of our parents? Of course, there are exceptions to those who hold these sentiments; and if their prophets and priests had not promulgated these ideas, to keep them from becoming wise above their instructors, probably none would have cherished them; for it would be hard

to find a people with as little knowledge and culture, who are so honest, genial, frank, and ready to receive instruction as they are. The trouble is, they have been neglected. The Southern aristocracy have little sympathy, and do not know what it is to reach a helping hand to the needy, though they are regarded as very hospitable. The benevolent people of the North and East are absorbed in aiding the growing West.

But let us go to the church. There is no bell to ring, though a bell would sound beautifully among those hills and valleys. There is no time-piece but the sun, and often no church or school-house to enter; a private house or an arbor is sufficient, if there is a spring near by. It is surprising to see the number that gather when there are so few signs of habitations. All are very attentive, and seem anxious to learn, save a few roughs, who gather at a distance, provided with whiskey and pistols, ready to quell any fuss that may chance to arise. Those who read the Bible and Almanac at all generally read them very much; and are ready to quote Scripture, but are less gifted in its construction and application; and if they chance to get hold of any other reading, they are apt to become very familiar with it, reading it over several times. They are not afraid to sing loud, whether they know the song or not.

It is not one of their principles to give, unless it be a good meal of bread, hog-meat and gravy. Many are not able, and none have been taught, to give. Some hardly know how to account for the fact that other people give to them.

The people might be divided into two classes—either “in all things too religious,” or “full of fornication and

drunkenness, with feet swift to shed blood.” The hills rock-ribbed, the quiet valleys with moss-covered stones, clear flowing brooks and running ivy, are not adapted to engender lukewarmness. A talented man is apt to be a preacher or desperado—sometimes both.

About four or five months ago I made my first visit to McKee, the county seat of Jackson Co., Ky. I found a small village having a court-house, jail, poor-house, two or three hotels, about the same number of stores, several dwellings, and a small school-house, but no church. It lies in a small basin-shaped hollow, with high hills on all sides. On public days, citizens may be seen pouring in from every valley until the streets are flooded with people, and some of the people flooded with whiskey.

On inquiry, I found they had no Sunday-school, and preaching, perhaps, only once in two or three months, when a circuit rider might chance to be passing. I immediately helped them to the organization of a Sunday-school, and made an appointment to preach there every other Saturday and Sunday through the winter. I have met the appointments, and we now have a Sunday-school with a membership of over seventy-five, with a good library and lesson papers. A Temperance Society has been organized with over five hundred members. The Saturday and Sunday meetings are regularly attended, and the people are now very anxious that a suitable building should be erected for school and church purposes. A subscription of over five hundred dollars has already been raised by the citizens of McKee, and as soon as a thousand dollars can be obtained from some benevolent source, we shall lay the foundation for something permanent.

AFRICA.

EXTRACT FROM A LETTER FROM PROF. CHASE.

Jos. Smith preached this morning a good plain sermon upon "The Way of Life." He had to speak through an interpreter, but got along nicely. The congregation was a strange one. Only two of the women had hats. Most of them wore turbans made of striped handkerchiefs, wound around in artistic styles.

During the services a tithing-man passed around, a cane in hand, keeping the children in order, and waking up those inclined to drowsiness.

Avery Station.—This is rather a pleasant spot. The river makes three bends here, and the mission house is so placed, that from the front veranda we get a view about half a mile up and down the stream, of water, rocks and green, the thick growth of trees, bushes and vines, most of the way coming down to the water's edge, and at some points dipping into it. The yard is surrounded by a low well-kept hedge, sprinkled with little pink blossoms. In front are cocoa-nut trees, with their clumps of yellowish green nuts encircling the trunks about twenty feet from the ground; an orange tree, a cinnamon tree with its dark green fragrant leaves, and several pretty shrubs of various kinds. Beyond the hedge, on a point sloping toward the river, is the coffee "farm" (of three acres) covered with trees about four feet high, looking very much like pear trees. In the rear is a clump of banana trees with a few bunches of unripe fruit. In the distance is the mill, whose irregular roof of bamboo is looked down upon from the veranda. Nearer by is the chapel, an unpretentious yellow structure with a school-room in the basement. The house is one-story, raised several feet above the ground, having a wide veranda on

three sides, and containing six comfortable rooms, besides kitchen, &c.

Mr. Jackson is pastor of the church; Mr. Anthony, from Berea, has charge of the mill and farm; and Rev. Mr. Jowett, a native, educated at Sierra Leone, teaches the school, and acts as interpreter. In the family are ten little children who are just beginning to talk in English, and work about the house and grounds. The plateful or platefuls of rice the little things can put away is astonishing. The smallest one will eat as much as can be piled on a dining-plate.

[*Editorial Note.*—A son of the Mr. Jowett, referred to in the above letter, has just landed in this country, on his way to Fisk University. Believing that he is to figure in the future history of missions in Africa, we give a brief sketch of him, and a glimpse at life in an African village, prepared by himself. This will be found in the juvenile department. Just here we wish to say that Albert Miller shows his appreciation of a liberal education and also his devotion to his divine Master, two things very hopeful in a missionary. He found this young man helpful as a Christian, and useful as an interpreter, and believing he would make a good missionary, he has sent him to his Alma Mater, and authorized the Association to pay his expenses out of his own small salary. When such a spirit of self-denial and thorough consecration characterizes the church, we shall have no trouble either in getting or maintaining teachers and missionaries.

We wish also to say that this is a most hopeful movement; that of the emancipated Christian and cultured African, with a constitution which enables him to live there, going back with the blessings of the Gospel to his fatherland; and that

of the native, fully acquainted with the language of that people, rescued from paganism, to this country for Christian

education. The meaning of slavery, under the Divine administration, is beginning to unfold itself.]

THE INDIANS.

INDIAN BOYS AT HAMPTON.

MISS ISABEL B. EUSTIS.

Mr. Hall's account in the February MISSIONARY of the departure of his Fort Berthold boys for Hampton, was a vivid picture to us who welcomed them here. We could almost see them bidding a sad good-bye to their friends, waving their blankets from the deck of the boat, and sympathized with their consciousness that they had "a long way to go, and a long time to stay, and it would be hard."

We wish the friends, who bade them good-bye that cold October morning, could see them to-day. If they could hear their quick and intelligent replies in the school-room, and watch them at their trades, we think they would recognize the record which the new thoughts and self-control of the year have left on their faces, and would feel that they have already gone a long way and a good one.

Almka (White Wolf), would show them the blue farm-cart of which he is rather shyly proud, because he made it, wheels and all, with his own hands. White Breast would lay down the doors of a new wardrobe, he is finishing neatly, and Karunach would come from mending shoes, to tell them about Hampton, till their ideas out-stripped their tongues, and the old Indian sign-language came to the rescue. I think E-cor-rup-ta-ha would stop a minute, with a nonchalant air, to polish lovingly the big Corliss engine, before he shook hands even with them. Laughing Face and Ka-what would tell them how much they have made of the new carriage-house, the Indians are building. Tom Smith

would throw away his plane, and meet them with a joke and his merry boyish laugh; and little Ara-hotch-kish would look up from his painting, with a quick shy glance of welcome, going straight to the warmest place they have saved in their hearts. Most of our Indians have gained a sufficient command of English to receive any idea which can be put in simple words; and if any reader of the MISSIONARY is troubled with ennui or thinks of searching for a new sensation, I advise him to come to Hampton, and try telling the old children's stories to Indians. Even Washington's little worn-out hatchet gets a new sharp edge. Columbus on his voyage of discovery is followed with a slightly incredulous but intense interest, and all the Bible record reveals again a new force and fire.

Imagine telling the story of David and Goliath for the first time to a school full of Indian boys and girls. The room is breathlessly still. Only kindling eyes and fixed attention show that the courage of the shepherd boy for his unequal contest, his cool disregard of his brother's scoffs, his disdain of Saul's armor and spear, his dauntless confidence in God, are meeting, one by one, a hearty response in the minds of the boys, a more timid one from the girls. Scarcely a suppressed Indian grunt or guttural disturbs the narrative, till the first slung-stone lodges fairly in the giant's forehead, when little Ta-ta-ton-ka-skah on the back seat forgets all traditions of Indian stoicism, jumps about a foot in the air, and claps his hands in an ecstasy of delight.

The bell rings, and the scholars must go to their classes, and fight their own

giants—strong ones, that will by no means down at the first blow. May God bless every one, and grant them His

faith, and courage, and patience, till “little by little” their enemies shall be driven out.

THE CHINESE.

“CALIFORNIA CHINESE MISSION.”

Auxiliary to the American Missionary Association.

PRESIDENT: Rev. J. K. McLean, D. D. VICE-PRESIDENTS: Rev. A. L. Stone, D. D., Thomas O. Wedderspoon, Esq., Rev. T. K. Noble, Hon. F. F. Low, Rev. I. E. Dwinell, D. D., Hon. Samuel Cross, Rev. S. H. Willey, D. D., Edward P. Flint, Esq., Rev. J. W. Hough, D. D., Jacob S. Taber, Esq., DIRECTORS: Rev. George Moor, D. D., Hon. E. D. Sawyer, Rev. E. P. Baker, James M. Haven, Esq., Rev. Joseph Rowell, Rev. John Kimball, E. P. Sanford, Esq. SECRETARY: Rev. W. C. Pond. TREASURER: E. Palache, Esq.

A CHAPTER OF ITEMS.

Chinese New-Year's.—Our Chinese brethren observed their national New-Year's festival very happily, in their usual Christian way. With great pleasure do I remember my visit to the very comfortable head-quarters which our Oakland brethren have established. It is a two-story house, very neatly furnished with whatever is necessary to a Christian home, except that the male sex alone is represented there. It bears witness to the strength of the *home impulse* in Chinese hearts, such of them, at least, as have been touched by the love of Christ, and shows how soon—if only these immigrants were treated as others are—Christian homes, in the full sense of that good word, would spring into existence among them. When I reached the house, the rooms were already full of Chinese, and their teachers and friends. After greetings were over and refreshments tasted, several hymns were sung, and then I spoke to them of the “new commandment” which our Saviour gave us, and led them in prayer. Just as I was leaving, Rev. Dr. McLean, their pastor, entered with other friends. Before I had gone far, I met Rev. Mr. Condit, a Presbyterian missionary among the Chinese, on his way to the same place. And thus with greetings and ex-

hortations, and good counsel and prayer, the day passed away. At our Central Mission House and the Bethany Home in this city, similar exercises were held, at which the same duty of brotherly love—for us “the lesson of the hour”—was pressed on their attention, and made the object of earnest and united prayer—prayer to which I, at length, see the beginning of a glad response.

Of this same festival, as observed at Sacramento, Mrs. Carrington writes: “The rooms were very tastefully decorated, and called forth much praise from the many who called. The scholars began the week by holding prayer-meetings; and during the week, as friends called, much of the time was spent in prayer and song. At a union meeting on Thursday evening, Dr. Dwinell was present and spoke to them.” Similar reports come from Stockton, Santa Barbara, etc. This festival calls, of course, for a few days of vacation in the schools, and involves a temporary diminution in attendance, but, in my view, the religious uses to which it can be put, amply compensate for any inconveniences it may involve.

Additions to the Churches.—Two of our pupils at Santa Barbara were baptized and received to the Congregational Church in that city, at its last

communion. Three are expecting to be baptized and received to the Congregational Church at Sacramento, and seven to Bethany Church, San Francisco, at their April communions. Let me quote Mrs. Carrington once more: "I cannot tell you how my heart has sometimes been thrilled with joy at the faithfulness of those so recently brought out from darkness into the marvelous light. If people all through the land could know what devoted Christians many of them are, they would feel condemned, as I do, for their own unfaithfulness."

The Barnes School.—Dea. and Mrs. Simeon Hackley, who have so long and so usefully conducted the Barnes Mission School, have found that other cares, that cannot be thrown off, make it impossible for them longer to continue in the work. Both of them have been engaged in it steadily for nearly six years. Dea. H., a graduate of Hamilton College, having been forced by a disease of the eyes to suspend study at the Union Theological Seminary, and thus to give up his hope of becoming a foreign missionary, carried into secular life the missionary spirit. What he hoped for thus in youth, he found at length in this work, and to him and his like-minded wife have many souls been given as seals of their service here.

It is a real blessing that Mrs. C. A. Sheldon, who so successfully conducted the Bethany School for several years, has been restored to health, and, with the assistance of her daughter, is able to fill this vacant place. The school is growing in size and interest, and, we may hope, will be as useful in the future as it has been in the past.

Oroville Once More.—Miss Waterbury, from Oroville, gives an interesting account of some "great idol Masonic festival," which occupied the last week of February in the Chinese quarter of that town. She says: "Crowds of people have come in from the country for

miles around, dark and rough-looking, many of them. There were processions, day after day, in which I recognized some of our scholars walking. Some of the forms were tall and fine as you will ever see. They carried a huge monster, serpent or dragon of unearthly hideousness, designed to keep away the evil spirits. At their temple there was an unceasing din of cymbals and gongs, with the firing of crackers and bombs, and the outlandish shouts of a mob-like throng; and nearly opposite, across the narrow street, stands our humble mission-house, where on the three Sabbaths previous, Lee Haim had preached, at eleven o'clock, to a room-full of his countrymen. On the Saturday and Sunday evenings of this festival, the Chinese crowded in so that we dismissed school, and Lee Haim preached and sung to them in Chinese. Every seat and every standing-place was filled. They wanted to hear. I am sure some poor, dark minds got a little Gospel truth for the first time, and, with some of them, all they will ever hear until the revelations of the future world shall be made to their astonished vision. It was soul-inspiring to see the earnestness and energy with which he threw his whole soul into the work, and even more so, to see all the eyes, and ears, and mouths open to catch the new and strange things of which the preacher spoke. I could not understand a word, but I was refreshed in spirit and made stronger by it." Of course, this crowd no longer hangs upon the word. In two or three days, most of them scattered to their little mining camps, and the school resumed its comparatively diminutive proportions. But God's word will not return to Him void; and while we know not which shall prosper, either this or that, we know that "he that goeth forth and weepeth, bearing precious seed, shall doubtless return again with rejoicing, bringing his sheaves with him."

CHILDREN'S PAGE.

ALBERT BURTON JOWETT.

I was born, in 1860, in a little town called Mocolo. They have no houses there, but little mud huts covered with thatch. There are no roads, nor horses, nor cows. The people walk, or ride in little canoes on the rivers. Not much work is done. What little clothing they wear is made of native cloths. They have no cradles, and no clothing is needed for their children. My father was away in the country to buy rice for the Mendi Mission, and was taken prisoner a little before I was born. The town was destroyed and the inhabitants killed, but my father's life was spared. He was redeemed by Mr. Burton, one of the missionaries, who paid twenty-five shillings, English money, for his release. My father moved to Good Hope when I was quite young, and I attended school and studied the English language.

Not far from the school-house there are groves of limes, pine-apples, plums, and bacon-fire, and the boys amuse themselves by battling each other with limes. The principal holidays are Christmas, New-Year's and Good Friday. They celebrate Christmas by having a big dance out of doors, lasting all day and often all night. The music is made by beating drums, and by women who sing and clap their hands. The place was lighted through the night by an immense fire in the centre. Pots of rice are cooked, and a sauce made of palm-oil, rice and fish, is served with it. They always have rum and gin, which is supplied them very much more freely than the Gospel. We have no stoves in our country. The fires are built either out of doors or in the corner of the hut. As there are no chimneys, it is sometimes very smoky. The natives have no lamps, but use palm-oil in a dish. For a wick they wrap a piece of cloth around a stick. They have no tables, but sit down around a large mat and eat their food from wooden bowls, making one spoon do for the whole family. On funeral occasions they have a big dance, which they sometimes keep up two or three days. All the people of the village attend, and the nearest relative is expected to furnish all the rum he is able to pay for, and a liberal supply of food, but they have no

religious ceremonies. When a big man marries, if he has sufficient money, he keeps up a dance for a week. The missionaries are welcomed, and are doing a great deal to break up these old customs. In 1877, the Rev. Mr. Snelson and two other Freedmen came to our mission, and it was under their instruction that I was urged to give my heart to the Saviour. When Mr. Snelson asked me to try and become a Christian, I told him I couldn't do it.

He took me to his room and prayed with me, then he called my father, and we all knelt down and he prayed again. He told me to go up to my room and think over the matter. At first I did not know what to do; then I fell down on my knees and prayed; I went to bed and prayed nearly the whole night. The next day I went to see Mr. Snelson, and he spoke to me on the same subject; I told him I felt greatly relieved from the burden of sin, and he prayed with me again that evening. Soon after I connected myself with the church. After Mr. Snelson's return to America, Rev. Albert Miller, a Freedman from the Fisk University, was my pastor.

Before leaving Africa I acted as interpreter for Mr. Miller, translating his sermons, as he delivered them, into the Mendi language. My father, who has been a native preacher for more than twenty years, is anxious to have missions planted far into the interior, where there are supposed to be two million Mendi people, occupying a country about 7 degrees north latitude. All he could do is to give me up to the work. Among this vast number, there is but one mission at present, and that is conducted by Freedmen from America.

After spending three years in this country, at the Fisk University, it is my purpose to return to Africa, and assist in establishing missions in large villages in the wooded country, far from the coast. I feel that I need your prayers. I have been treated very kindly since I left Africa, and I pray earnestly that I may not disappoint my friends who have assisted me in coming to this country, and who are anxious that I should prepare myself to be a successful missionary in my native land.

RECEIPTS

FOR MARCH, 1880.

MAINE, \$432.47.

Augusta. Cong. Ch. and Soc., (\$30 of which from BARRETT EDWARDS POTTER to const. himself L. M.)	\$53 56
Bluehill. M. E. Johnson	5 00
Foxcroft and Dover. Cong. Ch. and Soc.	10 00
Hampden. C. E. H.	1 00
Kennebunk. Union Cong. Ch. and Soc.	12 00
Lewiston. Pine St. Cong. Ch.	17 77
Machais. E. G. L. and Mrs. H., 50c. each	1 00
Orono. Cong. Ch.	1 04
Portland. Ladies in Maine, for <i>Lady Missionary</i> , by Mrs. W. E. Gould	300 00
Portland. Nathalie Lord, package, for Rev. A. E. White, <i>Mendi M.</i>	
Saco. D. J.	1 00
Saint Albans. Rev. W. S. Sewell, \$2; Cong. Ch., \$1	3 00
Thomaston. Cong. Ch. and Soc.	5 00
Weld. Rev. D. D. T.	1 00
Wells. Second Cong. Ch. and Soc.	11 10
Winthrop. Isaac N. Metcalf	2 00
York. First Cong. Ch. and Soc.	8 00

NEW HAMPSHIRE, \$159.68.

Bristol. Cong. Ch. and Soc.	3 95
Concord. Mrs. A. F. and Mrs. C. L. G., 60c. each	1 20
Farmington. Cong. Ch. and Soc.	10 90
Francestown. R. G. C.	50
Hanover. Dartmouth Religious Soc.	25 00
Hillsborough Bridge. Mrs. J. G. and Mrs. N. T., \$1 each	2 00
Hinsdale. Cong. Ch. and Soc.	9 60
Lancaster. Mrs. A. M. Amsden	5 00
Lebanon. First Cong. Ch. and Soc.	17 25
Manchester. First Cong. Ch. and Soc.	58 73
Marbleborough. Cong. Ch. and Soc.	15 05
Meriden. Mrs. Lucia Wells	5 00
New Ipswich. "Hillside Gleaners' Sewing Circle," by Carrie B. Wilson, Treas.	5 00
Petersborough. A. M. C.	50

VERMONT, \$154.93.

Barre. Cong. Ch. and Soc.	10 12
Bradford. Rev. Mr. and Mrs. Elliot	12 00
Burlington. Third Cong. Ch.	20 00
Chelsea. Cong. Ch. and Soc.	20 00
Clarendon. Mrs. N. J. Smith	5 00
Danville. Cong. Sab. Sch.	10 00
Essex. L. C. B.	1 00
Ludlow. Mrs. L. H. C.	1 00
Lyndonville. Cong. Ch. and Soc.	5 00
Northfield. O. D. E.	1 00
Royalton. Sab. Sch. of First Cong. Soc., for <i>Student Aid, Atlanta U.</i>	17 97
Sharon. Mrs. A. F. and Miss S. P. F., \$1 each	2 00
West Dummerston. A. B. B.	1 00
Weston. Mrs. S. A. Sprague and Lucy P. Bartlett, \$2 each	4 00
West Rutland. Cong. Ch. and Soc.	22 84
West Westminster. Elvira M. Gorham	2 00
"A Friend"	20 00

MASSACHUSETTS, \$4,869.39.

Amherst. Girls' Prayer Meeting, by Mrs. Mary H. Scott, \$30.05, for <i>Student Aid, Fisk U.</i> ;—First Cong. Ch.	55 05
Andover. Calvin E. Goodell	25 00
Ashland. Mrs. Mary F. Cutler	5 00
Attleborough. Second Cong. Ch. and Soc.	30 00
Beechwood. Cong. Ch. and Soc.	1 31
Boston. Old South Cong. Ch. and Soc., \$574.76; Miss R. A. F., 50c.; F. W., 50c.	575 76
Boston Highlands. H. W. T.	50

Bradford. Ladies' Bible Class, bbl. C.	
Brimfield. First Cong. Sab. Sch.	\$10 00
Brockton. Mrs. I. N.	50
Cambridgeport. Pilgrim Cong. Ch., \$581.54; N. H., 50c.	582 04
Charlemont. First Ch.	3 00
Chester. Second Cong. and Soc.	6 00
Clinton. First Evan Ch. and Soc.	75 00
Danvers. Mrs. S. S.	1 00
Dedham. Allyn Cong. Ch. and Soc, for <i>Chinese M.</i>	16 54
Dorchester. Mrs. Susan Collins	2 00
East Charlemont. Cong. Ch.	13 75
East Longmeadow. Cong. Ch.	22 00
East Medway. Ladies of First Ch., B. of C. and 25c., for freight	25
Essex Co. "Howard," for <i>Chapel at Wilmington, N. C.</i>	2,000 00
Fall River. First Cong. Ch., \$84.04; M. E., \$1.	85 04
Feeding Hills. Cong. Ch. and Soc.	7 81
Franklin. Peter Adams	2 00
Georgetown. First Cong. Ch. and Soc.	25 90
Grafton. Evan Cong. Ch. and Soc.	28 78
Grantville. Cong. Ch. and Soc.	11 26
Greenfield. Jeanette Thompson	5 00
Greenwich Village. Daniel Parker	5 00
Groton. Union Ch. and Soc., \$83, and Sab. Sch. \$17; Elizabeth Farnsworth, \$20; "Mother and Daughter" (of which \$5 ea. for <i>Chinese and Indian M.</i>) \$20.	140 00
Groveland. Mrs. M. A. R.	50
Holyoke. Second Cong. Ch. and Soc.	15 75
Hyde Park. Mrs. H. W. Bidwell, to const. Mrs. FISK P. BREWER, L. M.	30 00
Jamaica Plain. "A Friend"	4 00
Lee. Cong. Sab. Sch.	75 00
Leominster. Orthodox Cong. Ch. and Soc.	11 42
Lowell. Mrs. A. S. C.	50
Lynn. First Cong. Ch. and Soc.	13 00
Mansfield. Orthodox Cong. Ch. and Soc.	18 56
Marblehead. J. J. H. Gregory, large package of flower and vegetable seeds, for <i>Talladega, Ala.</i> , and box garden seeds, for <i>Tougaloo, Miss.</i>	
Marlborough. T. B. P.	1 00
Medway. J. D. Ellis	100 00
Millbury. Second Cong. Ch. and Soc.	24 00
Montague. Cong. Soc.	6 85
Newbury. First Cong. Ch. and Soc.	24 51
Newburyport. "Friends," for <i>Student Aid, Talladega C.</i>	10 00
Newton Centre. Mrs. M. B. Furber's Bible Class, for <i>Student Aid, Atlanta U.</i>	50 00
Newtonville. Mrs. J. W. Hayes	25 00
North Abington. "A Friend," \$15;—One and a half bbl. of C., for <i>Lady Missionary, Nashville, Tenn.</i>	15 00
North Adams. Rev. C. S. S.	1 00
North Amherst. W. L. R.	1 00
Northbridge Centre. Minnie A. Winter	2 00
North Brookfield. Miss Abby W. Johnson, for <i>Student Aid, Fisk U.</i>	25 00
Norton. Trin. Cong. Ch. and Soc. (\$30 of which from Mrs. E. B. Wheaton, to const. MARY A. CHAPIN, L. M.)	39 00
Palmer. Second Cong. Ch.	10 84
Paxton. Mrs. H. O. K. and Mrs. W. B. R., 50c. ea.	1 00
Quincy. Miss Merrill's Sab. Sch. Class, Cong. Ch.	2 00
Reading. Bethesda Sab. Sch.	25 00
Royalston. Ladies' Benev. Soc., bbl. of C., for <i>Savannah, Ga.</i>	
Sandwich. Mrs. Eliza W. Wells, \$5; Mrs. Robert Tobey, \$5; Mrs. C. C. P. W., \$1; Mrs. L. E. T., \$1.	12 00

Saxonville. Cong. Ch. and Soc. (ad'l).	\$ 2 11	New London. "First Ch. of Christ"	\$50 42
Shrewsbury. Cong. Ch. and Soc.	25 00	North Guilford. "A Friend," \$5; N. L. C., 50c.	5 50
South Braintree. A. P. W.	1 00	North Haven. Cong. Ch.	56 12
Southbridge. Miss S. R. L.	1 00	Norwich. Miss. Ass'n of Second Cong. Ch. Sab. Sch. for Student Aid, Atlanta U.	50 00
South Framingham. G. M. Amsden	5 00	Plantville. Cong. Ch., \$243.35;—Mrs. E. P. Hotchkiss, \$5, for Student Aid, Atlanta U.	248 35
South Hadley Falls. Cong. Ch. and Soc., \$20; Fred. A. Hayes, \$3.	23 00	Simsbury. Rev. W. D. McF.	60
South Natick. Cong. Ch. and Soc. bbl. of C. Ladies' Benev. Soc. of Cong. Ch., bbl. of C. Spencer. Primary Dept. of Cong. Sab. Sch.	7 30	Thomaston. Cong. Ch.	30 33
Springfield. Hope Cong. Ch., \$13.22; Ira Merrill, \$5.	18 22	Washington. Cong. Ch.	21 07
Taunton. Union Ch. and Soc.	21 52	Waterbury. First Cong. Ch., \$141.41; "A Friend," \$30, to const. ISRAEL HOLMES, L. M.	171 41
Tewkesbury. "In Memory of Mary," by F. Ware. Cong. Sab. Sch., for Le Moyne Sch., Memphis, Tenn.	25 00	Watertown. John DeForest, for Student Aid, Talladega C.	100 00
Wareham. Cong. Ch. and Soc.	19 25	Windham. Cong. Ch. and Soc.	14 10
Warren. Mrs. Jos. Ramsdell (\$5 of which for Chinese M.).	6 00	Woodbury. ESTATE of Fannie Minor, by C. J. Minor, Ex.	62 50
Watertown. Ladies of Phillips Ch., bbl. of C., for Memphis, Tenn.; Corban Soc., bbl. of C., for Talladega, Ala.		Woodbury. Benj. Fabrique	20 00
Webster. G. W. F.	1 00	Woodstock. Cong. Sab. Sch., to const. Miss ELLEN D. CHANDLER, L. M.	40 35
Westborough. Evan Ch. and Soc. Mon. Con. Coll.	20 21	— "A Friend"	1,747 50
West Dennis. S. S. C.	1 00	— "A Friend"	10 00
Westfield. First Ch. ("A Friend") \$50; First Cong. Ch. and Soc. \$18.74; S. F. S. B. \$1.	69 74	NEW YORK, \$978.17.	
West Hawley. Cong. Ch.	5 00	Albany. H. A. Homes, \$2;—S. C. \$1, for repairs, Talladega C.	3 00
West Stockbridge. Village Cong. Ch.	26 94	Astoria. C. N. S.	50
Whitinsville. ESTATE of E. W. Fletcher, by Chas. P. Whitin, Ex.	100 00	Brooklyn. Central Cong. Sab. Sch., by Geo. H. Shirley, Chairman of Miss. Com., for support of a Lady Missionary, Charleston, S. C., and to const. MISS CARIE A. PRATT, Mrs. A. S. FOWLER, Mrs. L. R. P. STOCKTON, Mrs. E. D. GRISWOLD, FREDERICK P. LITCHFIELD, Rev. JOHN L. SCUDDER, and WILLIAM C. HICKOCK, L. M's.	210 00
Williamsburg. Sab. Sch. of Cong. Ch.	10 00	Brooklyn. Chas. Wilbur, package Bibles; John H. Anderson, box papers.	
Wilmington. Mrs. S. Bancroft.	6 00	Binghamton. Chas. A. Beach.	20 00
Winchester. Cong. Ch. and Soc.	122 18	Black Creek. Cong. Ch., \$3; Miss M. T. \$1.	4 00
Worcester. —\$60 to const. G. HENRY WHITCOMB and Mrs. ABIE E. WHITCOMB, L. M's; Rev. W. J. White, \$1.50;—Mrs. John B. Gough, B. of C., and \$1, for freight, for Atlanta U.; T. W. T., \$1.	90 50	Chittenango. Rev. S. W., for Church building, New Iberia, La.	1 00
RHODE ISLAND, \$1.00		Clockville. C. K.	1 00
Newport. D. B. F.	1 00	Crown Point. ESTATE of Mrs. Tryphena Walker, by Rev. A. T. Clarke, to const. CALVIN W. HUESTIS and Dea. N. MADISON CLARKE, L. M's.	50 00
CONNECTICUT, \$4.215.83.		Dansville. James H. Learned.	10 00
Berlin. Second Cong. Ch.	20 00	Deansville. Miss E. G.	1 00
Birmingham. Cong. Ch., Coll. \$24.76; Wm. E. Downs, \$100.	124 76	Franklin. Communion Set, by Rev. I. H. Frazer.	
Bridgeport. First Cong. Ch.	91 21	Gilbertsville Academy. Rev. A. Wood, Principal.	15 00
Bristol. "A Friend"	4 00	Gloversville. Cong. Soc. (\$100, of which from Alanson Judson).	114 00
Chester. Cong. Ch. and Soc., \$42.25; Hon. E. C. Hungerford, \$30 to const. CORNELIA A. NORTON, L. M.	72 25	Greenwich. Proceeds of claim on Cong. Ch. Hancock. Mrs. A. E. S.	1 00
East Hartford. First Cong. Church.	20 00	Honeoye. Cong. Ch.	31 60
East Windsor. First Cong. Ch. and Soc.	20 00	Ledyard. Cong. Ch., \$27.60; R. H. Waldo, \$2.	29 60
Enfield. First Cong. Sab. Sch. (\$10 of which for Butler school, Hampton, Va.).	13 00	Leeds. Miss I. E. S.	1 00
Fair Haven. Sab. Sch. of Cong. Ch., for Student Aid, Fisk U.	35 00	Le Roy. Miss Delia A. Phillips, for Woman's Work for Women.	25 00
Franklin. Cong. Ch.	7 00	Little Valley. First Cong. Ch.	2 12
Georgetown. Cong. Ch.	10 00	Lockport. H. W. Nichols.	2 00
Guilford. "A Friend in Third Ch."	5 00	Moravia. First Cong. Ch. and Soc., (ad'l).	1 00
Hanover. Cong. Ch. and Soc.	24 83	New Hamburg. S. H. S.	50
Hartford. Benj. DeForest, \$70, for Student Aid, Talladega C.;—Mrs. John Olmsted, \$15, for Student Aid, Fisk U.	85 00	New York. Ladies' Association of Presb. Memorial Ch., \$105, for a Teacher;—Joseph S. Holt, (\$10 of which for Berea C.) \$20;—By Rev. C. S. Robinson, 54 copies "Songs of Sanctuary";—American Tract Soc., Grant of Sunday School Papers, for the Freedmen.	125 00
Huntington. "A few Friends in Cong. Ch. and Soc."	6 50	Oneida. S. H. Goodwin, \$10; Edward Loomis, \$2.	12 00
Killingly. Miss E. F. Jencks.	5 00	Oswego. "Friends," by Miss S. Williams, for Girls' Ind. Sch., Talladega C.	2 00
Lebanon. ESTATE of Miss Betsy Metcalf, by Mary B. Van Tuyl.	50 00	Oxford. Asso. Presb. Ch. and Soc.	6 97
Marion. By Rev. L. F. B.	50	Parma. Mrs. Ezekiel Clark.	5 00
Morris. H. W.	50	Paris Hill. Cong. Ch.	14 25
Milford. "J. M." for books, for Fisk U.	10 00	Rochester. Mrs. A. E. Albright.	5 00
Naugatuck. Cong. Ch.	100 00	Sherburn. Chas. A. Fuller, \$50, for Student Aid, Fisk U.;—Cong. Ch. Sab. Sch., \$34.63	84 63
New Britain. First Ch. of Christ, \$148.03;—South Ch. Sab. Sch., \$50, for Scholarship, Atlanta U.;—Member So. Cong. Ch., (two donations \$5 ea.) \$10.	208 03	Sinclairville. E. C. Preston, \$1.50; Mrs. D. T. C., \$1; B. W. F., \$1; E. W., 50c.	4 00
New Haven. ESTATE of Rev. Wm. Patton, D. D., by Wm. L. Patton, Ex.	500 00		
New Haven. "A Friend," \$100; Dwight Place Cong. Ch. (of which from Dea. Nelson Hall, \$40; Dr. R. Crane, \$10) \$75.	175 00		

Syracuse. Sereno F. King.....	\$ 5 00
Union Falls. Mrs. Fanny D. Duncan, Francis E. Duncan, and Margaret B. Duncan, \$10 ea., to const. Mrs. FANNY D. DUNCAN, L. M.....	30 00
Union Valley. Dr. J. Angel.....	10 00
West Barre. L. S.....	1 00

NEW JERSEY, \$329.18.

Bound Brook. Mrs. T. D. V.....	1 00
"Heart's Content".....	50 00
Jersey City. Sab. Sch. of Tab. Cong. Ch., for Student Aid, Fisk U.....	20 00
Newark. C. S. Haines.....	40 00
Orange Valley. Cong. Ch.....	68 28
Sayreville. A. B. K.....	50
Somerville. Mrs. Nicholas Voorhees.....	2 00
Vineland. Proceeds of Land.....	147 40

PENNSYLVANIA, \$15.00.

Scranton. F. E. Nettleton.....	15 00
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OHIO, \$1,460.99.

Castalia. Mrs. I. W. S.....	1 00
Claridon. "Cheerful Workers," Cong. Sab. Sch.....	15 00
Cleveland. ESTATE of Brewster Pelton, by J. G. Jennings, Ex.....	1,118 75
Cleveland. Sab. Sch. First Cong. Ch., \$30; Miss Bettie Dutton's Class, \$10; Mrs. C. W. Ruggles' Class, \$10, for Student Aid, Fisk U.—M. H. B., 50c.....	50 50
Conneaut. Communion Set, by H. E. Pond.....	
Delaware. N. W. Hodges.....	2 00
Elyria. F. B. N.....	50
Fort Recovery. J. F. Collins.....	6 00
Greenwich Station. Wm. M. Mead.....	5 00
Kirtland. Cong. Ch. and Soc.....	2 65
Madison. Cong. Sab. Sch., for Teacher, Selma, Ala.....	20 50
Mansfield. Sab. Sch. of Cong. Ch., for Student Aid, Fisk U.....	25 00
Metamora. Mrs. M. S.....	1 00
Oberlin. First Cong. Ch.....	40 62
Parkman. J. S. H.....	50
Ravenna. S. H.....	1 00
Rockport. Cong. Ch.....	4 00
Sandusky. First Cong. Ch., to const. Mrs. E. ALVORD, ELISHA D. WARD, MISS SARAH E. CLARK, and JOHN M. FARRAR, L. M's.....	121 32
Saybrook. Sab. Sch. District No. 3, for Student Aid, Tougaloo U.....	15 00
Springfield. First Cong. and Soc.....	8 64
Tallmadge. H. W. C.....	51
Wellington. A. H. A.....	1 00
West Williamsfield. Cong. Ch. and Soc.....	10 00
Youngstown. Ladies' Miss. Soc. of Welsh Cong. Ch., \$10; J. C., 50c.....	10 50

MICHIGAN, \$196.38.

Adrian. C. C. Spooner.....	5 00
Armada. Sab. Sch. of Cong. Ch., for Student Aid, Fisk U.....	11 50
Benzonia. Mrs. L. A. B. C.....	1 00
Covert. Ladies' Miss. Soc., for Student Aid, Fisk U.....	12 00
Detroit. Sab. Sch. of First Cong. Ch., \$50; Mrs. Z. Eddy, \$5; Miss T. Hudson \$4; Mrs. L., \$1, for Lady Missionary, Memphis, Tenn.; Miss M. L. Miller, \$5.....	65 00
East Saginaw. Cong. Ch.....	32 20
Greenville. Mrs. R. L. Ellsworth, for Student Aid, Fisk U., Tenn.....	5 00
Kalamo. Cong. Ch. \$3.23; Evans District, \$1.27; Mrs. S. E. B., 50c.....	5 00
Laingsburg. Cong. Ch.....	6 00
Menomonee. Rev. A. W. B.....	50
Milford. Mrs. M. O.....	50
New Baltimore. Cong. Sab. Sch.....	4 18
Olivet. "A Friend," \$10, for Emerson Inst., \$5, for Chinese in Cal., \$5, for Indian M., \$5, for Camp Nelson, Ky.; Cong. Ch. Mon. Con. Coll. \$10.85.....	35 85
Owosso. Sab. Sch. of Cong. Ch. for Student Aid, Fisk U., Tenn, \$9.15; Mrs. A., \$1.....	10 15
Port Huron. H. W. C.....	1 00

South Frankfort. O. B.....	\$ 50
Union City. Mrs. E. J. H. and Mrs. D. B. W. 50c. ea.....	1 00

INDIANA, \$6.37.

Dunreith. Mrs. L. M., 37c.; L. M., \$1.....	1 37
New Corydon. George Stoltz.....	5 90
South Bend. Oliver Plow Co., 3 plows, for Talladega.....	

ILLINOIS, \$1,353.58.

Aurora. First Cong. Ch.....	13 87
Bowensburg. ESTATE of Eliza B. Spencer, by Richard Eells, Ex.....	12 00
Bowensburg. ESTATE of Eliza B. Spencer, \$100, by Richard Eells, Ex., incorrectly ack. in March No.....	
Byron. A. A. Johnston.....	5 00
Chesterfield. Cong. Ch.....	3 00
Chicago. Union Park Cong. Ch., \$334.27;—Union Park Cong. Sab. Sch., \$50, for Student Aid, Fisk U.;—Lincoln Park Ch., \$30, to const. ALFRED GOUDY, L. M.;—Woman's Miss. Soc. of Lincoln Park Ch., \$20, for Lady Missionary;—Mrs. L. P. R., \$1.....	435 27
Chicago. ESTATE of Mrs. E. H. Craven, by E. W. Blatchford, Adm'r, for Student Aid, Fisk U.....	250 00
Dundee. Mrs. W. D.....	1 00
Elgin. Cong. Ch.....	13 58
Evanston. First Cong. Ch.....	33 94
Galesburg. Sab. Sch. of First Cong. Ch., \$50; Mrs. S. R. Holmes, \$5, for Student Aid, Fisk U.; First Ch. of Christ, \$30.05.....	85 05
Galesburg. Correction.—In March No., Cong. Ch. Sab. Sch., \$50, for Student Aid, Fisk U., should read, "Ladies' Benev. Soc. of First Ch. of Christ.".....	
Geneseo. Cong. Ch., (ad'l) \$45.13; Mrs. E. L. Atkinson, \$5.....	50 13
Griggsville. Cong. Ch.....	22 15
Lisbon. Cong. Ch.....	10 45
Kewanee. Correction.—In April No., Ladies of Cong. Ch., \$57, should read, from Ladies of Cong. Ch., \$37; La Moille, Cong. Ch., \$20.....	
Moline. John Deere, \$100; Cong. Ch., \$60.....	160 00
Oneida. Sab. Sch. of Cong. Ch., for Student Aid, Fisk U.....	2 40
Ontario. Cong. Ch.....	21 55
Ottawa. Sab. Sch. of Cong. Ch., for Student Aid, Fisk U.....	15 00
Peoria. Moses Pettengill, for Student Aid, Fisk U.....	15 09
Polo. Bbl. of C., and \$1.40, for freight, for Nashville, Tenn.....	1 40
Princeton. Sab. Sch. of Cong. Ch. for Student Aid, Fisk U.....	6 75
Rockford. Ladies' Miss. Soc. of First Cong. Ch., \$25; Ladies' Miss. Soc. of Second Cong. Ch., \$25; Miss. Soc. of Female Sem., \$10, for Student Aid, Fisk U.....	60 00
Streator. Mrs. Ralph Plumb, for Student Aid, Fisk U.....	50 00
Sycamore. Sab. Sch. of Cong. Ch., for Student Aid, Fisk U.....	50 00
Toulon. Cong. Ch.....	11 00
Waukegan. Rev. A. J. B.....	60
Winnetka. Cong. Ch. \$17.60, and Sab. Sch., \$1.84.....	19 44
York Neck. Mrs. Anna Reynolds.....	5 00

MISSOURI, \$3.75.

Laclede. Cong. Ch., \$3.25; Rev. E. D. S., 50c., for Mag.....	3 75
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WISCONSIN, \$129.59.

Adamsville. Cong. Ch.....	2 00
Appleton. Miss Ann S. Kimball.....	100 00
Eau Claire. Ladies' Miss. Soc., for Lady Missionary.....	21 65
Kashkomong. Mrs. A. V. M.....	50
Milwaukee. "Friends," box and bbl. C., for Straight U.....	
Pleasant Hill. Cong. Ch.....	2 00
Two Rivers. Cong. Ch.....	2 44
Windsor. H. H. S.....	1 00

IOWA, \$259.94.	
Burlington. M. L.....	\$1 00
Cedar Rapids. T. M. Sinclair, <i>for repairs,</i> <i>Talladega C.</i>	50 00
Chester Centre. Cong. Ch.....	46 00
Columbus City. Sarah E. Evans.....	2 00
Dubuque. Bbl. of bedding.	
Floris. "Mary and Martha".....	5 00
Grinnell. Cong. Ch., \$43.13; Sab. Sch. Class of boys, \$2; L. B., 50c.....	45 63
Marion. Cong. Ch., \$63.31; Willing Workers, box of C., <i>for Straight U.</i>	63 31
McGregor. Woman's Miss. Soc., bbl. of C., <i>for Straight U.</i>	
Postville. Rev. R. H. Robbins, <i>for repairs,</i> <i>Talladega C.</i>	2 00
Tabor. "A Friend," <i>for Student Aid, Tou-</i> <i>galoo U.</i>	10 00
Winterset. Mrs. S. J. Dinsmore, \$10; "Friends," \$25.....	35 00
KANSAS, \$252.00.	
Leavenworth. Mrs. T. C.....	1 00
Olathe. ESTATE of Elvira Beckwick, by Watts Beckwith.....	250 00
Olathe. Rev. W. W. McM.....	1 00
MINNESOTA, \$92.57.	
Minneapolis. Rev. E. M. Williams, \$50, <i>for</i> <i>Student Aid, Fisk U.</i> ;—Plymouth Ch., \$28.57	78 57
Rushford. Cong. Ch.....	3 00
Saint Paul. C. S. Campbell.....	10 00
Tivoli. L. H.....	1 00
NEBRASKA, \$14.00.	
Indianola. Cong. Ch.....	10 00
Red Willow. Cong. Ch.....	4 00
COLORADO, \$1.00.	
Colorado Springs. Rev. E. N. B.....	50
Denver. J. L. P.....	50
CALIFORNIA, \$25.00.	
Oakland. Mrs. Nathaniel Gray.....	25 00
MARYLAND, \$100.00.	
Baltimore. First Cong. Ch.....	100 00
VIRGINIA, \$28.40.	
Hampton. Normal Sch. Ch.....	28 40
TENNESSEE, \$272.75.	
Nashville. Fisk University, Tuition.....	89 80
Memphis. Le Moyne Sch.....	182 95
NORTH CAROLINA, \$120.24.	
McLeansville. Cong. Ch.....	5 00
Raleigh. Washington Sch., Tuition.....	30 00
Wilmington. Normal Sch., Tuition.....	85 24
GEORGIA, \$658.25.	
Atlanta. Storrs Sch., Tuition, \$241.90; Rent, \$3; Atlanta U., Tuition, \$113; "A Friend," \$2.52.....	360 42
Macon. Lewis High Sch., Tuition, 74.95; Rent, \$8.....	82 95
McIntosh. S. S.....	50
Savannah. Beach Inst., Tuition, \$107.75; Sales, \$106.63.....	214 38
ALABAMA, \$624.80.	
Anniston. Cong. Ch., <i>for repairs, Talladega C.</i>	8 15
Marion. "Girls Sewing-Class," <i>for Mendi</i> <i>Mission</i>	17 00
Mobile. Emerson Inst., Tuition.....	176 70
Montevallo. Cornelius Cadle, Jr., <i>for rebuild-</i> <i>ing barn, Talladega C.</i>	10 00
Montgomery. Public School Fund.....	175 00

Selma. Rent, \$100; Cong. Ch., \$54.60.....\$154 60
Talladega. Talladega C., Tuition, \$74.85;—
Eight individuals, \$1 ea.; J. R. M., 50c., *for*
rebuilding barn..... 83 35

MISSISSIPPI, \$87.00.

Tougaloo. Tougaloo U., Tuition..... 87 00

LOUISIANA, \$129.75.

New Orleans. Straight University, Tuition. 129 75

INCOME FUND, \$416.00.

— Avery Fund, *for Mendi M.*..... 246 00
— General Fund..... 50 00
— C. F. Dike Fund..... 50 00
— Straight U. Scholarship Fund..... 70 00

—, \$50.00.

— Jubilee Singers, *for Dept. of Natural*
Science, Fisk U...... 50 00

SCOTLAND, \$250.00.

Glasgow. Mrs. Ann Morris McDowell, by
Rev. Geo. Morris, *for a Teacher, Fisk U.*... 200 00
— "A. P."..... 50 00

Total..... \$17,688 01

Total from Oct. 1st to March 31st... \$86,611 92

FOR SCHOOL BUILDING, ATHENS, ALA.

Church's Corners, Mich. First Cong. Ch.... 21 00
Previously acknowledged in Feb. Receipts.. 432 28

Total.....\$453 28

FOR NEGRO REFUGEES.

Somerset, Mass. Cong. Ch. Bbl. of C.
Wilmington, Mass. Bbl. of C.
South Norwalk, Conn. 2 Bbls. of C., by Mrs.
C. M. Lawrence.
Binghamton, N. Y. Chas. A. Beach..... 5 00
Brooklyn, N. Y. "A Friend"..... 5 00
Penn Yan, N. Y. M. Hamlin..... 100 00
"Heart's Content," N. J. Box of C.
Savannah, Ohio. J. A. P. Patterson..... 5 00

Total..... \$115 00
Previously acknowledged in Feb. Receipts.. 247 25

Total..... \$362 25

FOR TILLOTSON COLLEGIATE AND NORMAL
INST., AUSTIN, TEXAS.

East Hampton, Mass. Mrs. Emily G. Willis-
ton..... 200 00
Lowell, Mass. Mrs. E. M. Buss, \$100; Judge
Crosby, \$25; Leonard Kimball, \$25..... 150 00
Hartford, Conn. C. C. Lyman..... 100 00
New Haven, Conn. Amos Townsend..... 10 00
New London, Conn. TRUST ESTATE of Henry
P. Haven..... 500 00
Waterbury, Conn. Chas. Benedict..... 400 00
Morristown, N. J. Ella M. Graves..... 100 00
Salem, Ohio. David A. Allen..... 25 00

Total..... \$1,485 00
Previously acknowledged in Feb. Receipts. 1,267 00

Total..... \$2,752.00

Receipts for March..... \$19,309 01

Total from Oct. 1st to March 31st... \$93,228 21

H. W. HUBBARD, Treas.,

56 Reade St., N. Y.

Constitution of the American Missionary Association.

INCORPORATED JANUARY 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided that children and others who have not professed their faith may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other co-operating bodies, each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counselling, sustaining and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This society, in collecting funds, in appointing officers, agents and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches or individuals agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made to this Constitution without the concurrence of two-thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notifications of the meeting.

* By evangelical sentiments, we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith and holy obedience in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

The American Missionary Association.

AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves. Since Emancipation it has devoted its main efforts to preparing the FREEDMEN for their duties as citizens and Christians in America and as missionaries in Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy towards the INDIANS. It has also a mission in AFRICA.

STATISTICS.

CHURCHES: *In the South*—In Va., 1; N. C., 5; S. C., 2; Ga., 13; Ky., 7; Tenn., 4; Ala., 14; La., 12; Miss., 1; Kansas, 2; Texas, 6. *Africa*, 2. *Among the Indians*, 1. Total 70.

INSTITUTIONS FOUNDED, FOSTERED OR SUSTAINED IN THE SOUTH.—*Chartered*: Hampton, Va.; Berea, Ky.; Talladega, Ala.; Atlanta, Ga.; Nashville, Tenn.; Tougaloo, Miss.; New Orleans, La.; and Austin, Texas, 8. *Graded or Normal Schools*: at Wilmington, Raleigh, N. C.; Charleston, Greenwood, S. C.; Savannah, Macon, Atlanta, Ga.; Montgomery, Mobile, Athens, Selma, Ala.; Memphis, Tenn., 12. *Other Schools*, 24. Total 44.

TEACHERS, MISSIONARIES AND ASSISTANTS.—Among the Freedmen, 253; among the Chinese, 21; among the Indians, 9; in Africa, 13. Total, 296. STUDENTS—In Theology, 86; Law, 28; in College Course, 63; in other studies, 7,030. Total, 7,207. Scholars taught by former pupils of our schools, estimated at 150,000. INDIANS under the care of the Association, 13,000.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work. This increase can only be reached by regular and larger contributions from the churches—the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing numbers of students; MEETING HOUSES for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers here and missionaries to Africa—a pressing want.

Before sending boxes, always correspond with the nearest A. M. A. office, as below:

NEW YORK....H. W. Hubbard, Esq., 56 Reade Street.

BOSTON.....Rev. C. L. Woodworth, Room 21 Congregational House.

CHICAGO.....Rev. Jas. Powell, 112 West Washington Street.

MAGAZINE.

This Magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

Those who wish to remember the AMERICAN MISSIONARY ASSOCIATION in their last Will and Testament, are earnestly requested to use the following

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of—dollars in trust, to pay the same in—days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The will should be attested by three witnesses [in some States three are required—in other States only two], who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence; and in the presence of each other, have hereunto subscribed our names as witnesses." In some States it is required that the Will should be made at least two months before the death of the testator.